The Liberalist

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PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

An Easter Prayer

Lord, now that spring is in the world,
and every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up. Charles Hanson Towne

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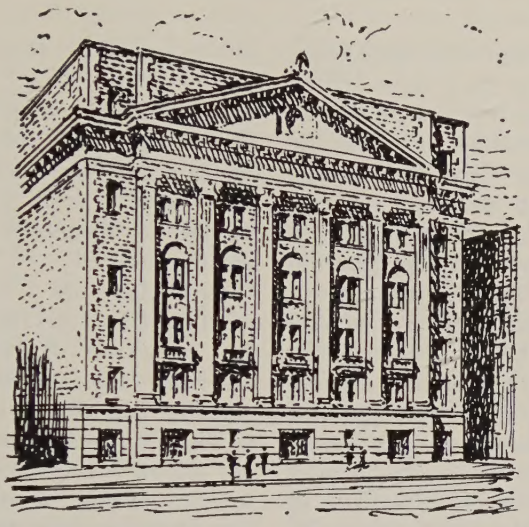

THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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ALONG THE WAY

By DR. PRESTON BRADLEY

FOR more than forty years, every day of my life I have kept a daily diary. Whether I am home or abroad I never fail to record at the the end of the day places I have been, people I have met, weddings, funerals, or sick calls I have made, with comments about what is taking place in the world. I use a National Diary of ordinary book size, having one page for each day in the year. As the years go by, these volumes become increasingly valuable for the records which they contain. Hardly a week passes when I do not have occasion to refer to some event or some experience in past days. It makes for accuracy as well, keeping track of the weddings and funerals, and it is a common experience to have someone write in and say "We have lost our wedding certificate and need a copy of it. We were married by you on such a date." And it is a simple matter for me to verify it.

When I think of what is happening to our world and to myself during these years, I appreciate more deeply the significance of this critical period of life through which I have lived.

One of the things which I almost daily record is the weather, and in going over the months of January and February for some years back, I find that this season has been most exceptional and severe. We haven't had a real pleasant Sunday since the first of the year, nor have we had a Wednesday evening without inclement weather, icy streets and most discouraging conditions. But it is a source of deep personal gratification to myself and to the church that the loyalty of the people has never been greater. I have known people to come to the Wednesday evening book lectures under most difficult conditions, and every time I have gone into the pulpit on Sunday and have seen people who I know were present at great personal sacrifie to themselves, I have been greatly inspired.

Particularly do I want to compliment our Choir and our Ushering Staff. The attendance of the choir has been uniformly large, and our Ushering Staff must be one of the most faithful to be found anywhere, because they have not missed a single service or a book lecture. Several of them come from long distances from the church. They all are busy men, and I want each of them to know how deeply I appreciate their unbroken loyalty and devotion to the difficult task of ushering.

The severe weather which we have been having has resulted in many accidents on the icy pavements and sidewalks; and an unprecedented amount of respiratory conditions have prevented many of the older members of the congregation from being in their accustomed places from Sunday to Sunday. While those who are ill and suffering fractures could not attend the services I have been trying in the midst of a busy schedule to see them. Many an afternoon during the month I have spent going from one hospital to another.

There is no relationship on this earth any more helpful than that which exists between a pastor and his people. Every Sunday morning after the service I receive a list of the people who are ill in our congregation, and I make every effort to see every person on that list before the next Sunday.

It is the most rewarding and valuable part of my ministry.

Recently I was invited to address a group of about 200 ministers. After I had finished my address I asked them if there were any questions they would like to ask me about my work. Several very interesting questions were given from the floor and one young minister arose and said: "Dr. Bradley, I suppose you do not find time to do any pastoral work. I find it almost impossible in my own church to do very much pastoral visitation. What is your program regarding that?"

My reply, I am sure, was one which neither he nor they expected and perhaps I was a trifle harsh in what I said, but substantially this was my reply:

I consider my pastoral work the most important part of my work. I do not go about ringing doorbells, nor visiting the members of the congregation over trifles, insignificant or merely social affairs, but nothing takes precedence over my seeing, advising, helping and encouraging and trying to inspire people who need me. I think that one of the dangers now affecting church organizations is organization. Committees, conferences, events pile up, until a church is but a series of widely diversified activities. More energy is expended uselessly in committee meetings and conferences than in almost any other area of the church. I am not an organizer! I abhor committee meetings and all but despise loquacious conferences; but the strongest ties I have made have been with individuals and families with whom I have shared their illnesses and troubles. If I were a minister whose church was so highly organized that I had to neglect those who were ill and in trouble in my congregation, I would do something about it, or I would find a new church. A minister who wears his personality out on his people all during the week does not present the freshness and crispness with which his message should be adorned at a Sunday service.

I have always believed, and I never believed it more than I do now, that the heart of a church is the worship service, and the most important thing about that service is the inspiring message given by the man who stands in the pulpit. The most influential era of the church was when there was great preaching in the pulpit. The church, conditioning itself to the pattern of our modern mechanistic age, is deteriorating in its effectiveness, no matter what the church statistics show as to the number of new members or the organizational activity within a church.

I think our theological schools have a great responsibility here. There is much evidence that men going out from our seminaries are trained to be sublimated office boys, tyrannized by statistics and organizations, with very little time left for study and contemplation. If the church follows the pattern of much of our modern life, in deifying statistics, its influence will decrease. It already is topheavy with bureaucracy, until I wonder sometimes how deep and penetrating this so-called revival of interest in religion really is. A real revival in religion will affect crime, divorce and social conditions of society. When there is no diminishing of crime, economic injustice, centralization of power, the church is in trouble, no matter how much superficial observers may prate about a revival of religion.

The finest definition of preaching I know was given by Phillips Brooks, in his justly famous Yale Lectures on preaching. He said, "Preaching is truth

through personality." There is no substitute for that in any church.

I never enter my pulpit but what I breathe a silent prayer that, because of my being there someone will be encouraged, someone will be helped, someone will feel that life takes on a different hue because of the experience.

* * *

The other evening I had an experience which was the first of its kind in my lifetime. Chicago has a very famous musical organization called The Chicago Business Men's Orchestra. It is a symphony and gives an annual concert in Orchestra Hall. The personnel is composed of men in the professions and in business. While the members have music for their hobby, they are rated above amateur standing.

This year at the annual concert they wanted to honor the 150th Anniversary of Abraham Lincoln's birth, so I was invited by the officers to read "A Lincoln Portrait" with the orchestra giving the background music by Copland.

I accepted the invitation with some trepidation. I had never read to music, I do not read music, and I had some anxiety about it. However, after two or three rehearsals, the concert was given in Orchestra Hall. I always have a certain feeling of nervousness before every sermon or lecture, but just before walking out on the stage at Orchestra Hall I felt that I was literally going to cave in. As I was escorted to the platform by the distinguished Conductor, Dr. Herbert Zipper, I, who have faced audiences large and small all of my life, had the most severe case of stage-fright I have ever known. Perhaps you have heard the distinguished actor, Raymond Massey, do "A Lincoln Portrait." He made a record of it, and the mere thought that I was going to do something which Raymond Massey had done so brilliantly was almost more than I could take. Nevertheless I did it. I had a very fine reception from the audience and was called back before the orchestra for a very gracious reception on the part of the audience and the orchestra. I have a suspicion they were expressing more of sympathy than they were of adulation at how I performed. Anyhow, it was an interesting experience and one which probably will never be duplicated in my life.

My association with the Chicago Business Men's Orchestra goes back many years. I knew the founder, George Lytton, intimately; and Mr. George Dasch, who was the Conductor for many years, was a close friend of mine and at his request I preached his funeral sermon which was held in the First Methodist Church of Evanston.

I appreciated the honor they conferred upon me in asking me to narrate for them, and my association with the orchestra was the decisive factor in my agreeing to do so. They are a fine group of men and deserve the support of the music-loving people of the City of Chicago.

* * *

One of the discouraging features of my life is that, because of my own activities I am prevented frequently from hearing other people and attending affairs which I would desperately like to attend; but a few days ago I did have an opportunity to go over to Mandel Hall at the University of Chicago, in the morning, and hear one of a series of lectures which Dr. Paul Tillich has been giving there. I have been reading everything I could find written by Dr. Tillich. He is one of the four or five most distinguished Protestant theologians in the world today, and while I have been a student of

his, I had never seen him.

He was a professor of theology in the German universities, but in 1933 refused to accept Hitler and anything he stood for and was dismissed from his post. He was fortunate in reaching America and accepted a chair at New York's Union Theological Seminary. He became an American citizen in 1940. After a distinguished career at Union, he was called to the faculty of Harvard University, where he is now its most distinguished member.

I was accompanied to the lecture by the Reverend William I. Caughran, who is the Registrar of the Chicago Congregational Association. I appreciate my friendship with the Reverend Caughran and it gave me an opportunity to have a visit with him as well.

Our seats in Mandel Hall were quite near the front and very close to the podium from which Dr. Tillich lectured. There was a large attendance, mostly students of the University. A few minutes prior to the beginning of his lecture, Dr. Tillich walked down the aisle, unwound his muffler, took off his overcoat, removed his galoshes and sat down on a front seat. A hush went over the assembly, and then the students, taking out their notebooks and their pencils and pens, settled down to listen to the lecture.

Dr. Tillich arose, walked to the podium, and in a quiet, softly modulated voice, spoke for an hour. It was an enriching experience to hear him. He has a most kindly, benign, yet strong face; a heavy shock of white hair. About him there was no indication of eccentricity and nothing of the poseur. He had copious notes, but was extemporizing a great deal in the lecture. I am not going into a discussion of the lecture; that is quite impossible at this time, but quite apart from the gigantic intellect which he possesses, his whole attitude and the beaming of his countenance at intervals indicates a deeply spiritual sensitivity. His greatness and his charm are not only in his philosophy and theology, but these are accentuated by what I am sure is a noble, kindly soul.

At the conclusion of the lecture the audience was very gracious in its applause and appreciation. He greeted several at the front of the hall and then walked down the aisle. I was several feet behind him and he stopped to greet Dr. Gerhard A. Brauer, who is Dean of the Federated Theological Faculty of the University of Chicago. Dr. Brauer saw me and greeted me graciously and introduced me to Dr. Tillich, so I not only had the opportunity of hearing him in a lecture but also of visiting with him for several minutes in the lobby of Mandel Hall. I was deeply impressed with his personality and his graciousness. He is a man I should like to know well.

* * *

During the month of February I gave my annual series of lectures in the auditorium of the Chicago Public Library. In spite of the severe weather conditions this year exceeded all previous years. There was not a single Thursday noon when the hall was large enough to accommodate the people. People were standing at every entrance.

This year, instead of lecturing on a book, I spoke on the general subject "The Meaning of Culture." Already the Public Library has arranged for the Thursdays of January, 1960. People came in on their noon hour and from their shopping excursions in the loop. It gives me the opportunity of meeting personally many radio friends who hear me on Sundays but whom I

(*Continued on page* 10)

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
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EDITORIAL

JESUS was crucified not because he taught any new theology or any new philosophy of life, but he was crucified because he was an increasing menace to the cruel designs of the legalists, literalists and dictators of his day. There was as wide a gulf between Jesus and Caesar as there is between the remotest star and this earth.

Jesus lived at a time quite comparable in world history to our own: unrest, unemployment, war, famine, dictatorship, hunger, poverty stalked the earth. To all this he was opposed and repeatedly so expressed himself. He raised his voice, without fear of the results, against every form of tyranny and intolerance. The organizations in the society he knew which were opposed to his ideas determined to eliminate him. It has ever been so; the world has always crucified its saviors, stoned or imprisoned them, and then in three centuries usually builds them a monument.

Jesus was the very incarnation of supreme good. He envisioned a society without bloodshed and corruption. His fidelity to this ideal was the direct cause of his brutal murder years before his life should have passed. The unprecedented and superhuman manner in which he met the ordeal is unparalleled in history. It will ever be remembered as an effective example of how men who believe in their cause and in their principles will die rather than abandon them. The foolishness of those who kill, believing they have, in the destruction of the person, also killed his principles, is obvious on every page of human history.

As time recedes, the importance and truth of the crucifixion increases and shines with ever increasing luster for all who believe in brotherhood, tolerance and peace, and enheartens every heart in the world that is honestly trying to make this a world of understanding and comity.

Jesus is the one historical personage who cannot be ignored. He belongs to the world and to all mankind. No more noble, no more beautiful, no more God-like person has ever come to this earth, and whatever God is, we have a clue to his identity by what Jesus is and what he stood for. To follow him is to follow an eternal personality, and to embrace his philosophy is to identify one's self with everlasting truth.

HOLY WEEK

ERLANGER THEATRE

127 North Clark Street (Loop)

Every noon — 12:10 to 12:40

Monday, Mar. 23—"Jesus—a Religious Liberal"
Tuesday, Mar. 24—"Jesus—and His Dreams"
Wednesday, Mar. 25—"Jesus—and His Enemies"
Thursday, Mar. 26—"Jesus—and His Friends"
Friday, Mar. 27—"Jesus—and His Tragedy"

PEOPLES CHURCH

941 Lawrence Ave. at Sheridan Rd.

Sunday, Mar. 22—11 a.m.—"Psalms—Triumph and Tragedy"
Sunday, Mar. 22—7:00 p.m.—"Jesus—An Angry Young Man"
Wednesday, Mar. 25, 8:00 p.m.—"The Humanity of Jesus"
Thursday, Mar. 26, 8:00 p.m.—"The Disappointments of Jesus"
Friday, Mar. 27, 8:00 p.m.—"The World's Supreme Tragedy"

EASTER SUNDAY, MARCH 29

Three Great Services

9:00 a.m.—"The World's Most Triumphant Morning"
Children Dedicated
New Members Received
11:00 a.m.—"The Undefeatable Life"
5:00 p.m.—"Easter Vespers"
7:00 p.m.—"Eternity Is Now"

DR. BRADLEY'S BROADCASTS

Every Sunday

11:00 a.m.—Entire morning church service—WLS
5:45 p.m.—Vesper Broadcast—WCFL
9:30 p.m.—Rebroadcast Morning Sermon—WSEL-FM

Along the Way

(*continued from page 7*)

never see or know.

* * *

The Church is planning a triumphant Holy Week. I am speaking every noon in the Erlanger Theatre at 12:10, and Wednesday, Thursday and Friday night in the Church. There will be two services on Palm Sunday and four on Easter Day. I hope our readers and radio friends will attend as many services as possible during Holy Week.

A large class of new members is being received at the nine o'clock service on Easter morning.

Holy Week comes early this year. Palm Sunday is Sunday, March 22nd, and Easter is Sunday, March 29th.

I hope the weather will be more favorable than it has been all winter long, but external conditions do not affect the beauty of the Easter season.

My subjects for Holy Week are all published in another part of this Liberalist.

* * *

Mrs. Bradley and I left for the West Indies on February 27th. It has been my custom during the years to take a little rest after the Lenten Season is over, but last year and this year I planned to go before Holy Week. I will tell you about our experiences on our seventeen-day trip in the next issue. I find it is necessary for me to take two or three Sundays away from the pulpit during the church season. I am observing, this year, my 47th year as the pastor, and I want to have a 50th year anniversary; therefore, conserving one's energy is essential. I am sure this is understood and appreciated by those who may be disappointed by my absence.

* * *

One of the most inspiring and interesting Sunday evenings we have ever had in the Peoples Church was the evening Professor Laurence C. Jones, "The Little Professor of Piney Woods," shared the pulpit with me. I have given the Commencement Address at Piney Woods for three consecutive years and am returning again this year, and I wanted the people of Chicago and our congregation to meet and to hear Professor Jones. In spite of the most inclement Sunday evening weather, we had over a thousand people present, together with the choir of Metropolitan Community Church and their pastor, the Reverend Theodore Richardson. It was on the Sunday designated as the beginning of Brotherhood Week.

Professor Jones told the romantic story of his life. He held the congregation enthralled. He told it simply, effectively and powerfully, all the way from his birth in Iowa, through his academic career at Iowa State University and his graduation; of his determination to go into the South and do something for his people. He unfolded the whole beautiful story of his wonderful life. The effect on the congregation was tremendous. A story and an achievement like his does more for better race relations than all the laws which were ever made. It was an experience for everyone present and none will ever forget it.

My friendship with Professor Laurence Jones is one of the most enriching and rewarding of a long lifetime of friendships. He is now seventy-five and spoke with the vigor, charm, vitality and power of a man of sixty.

Hoping to see you Palm Sunday, rain or shine!

Keep looking up!

"WHAT IS CHRISTIANITY?"

Sermon by Dr. PRESTON BRADLEY

Pastor of the Peoples Church of Chicago

JANUARY, 18, 1959

WHAT IS CHRISTIANITY? For nearly two thousand years (twenty centuries), philosophers, theologians, historians, scientists have been attempting to answer that question! Obviously, it is not within the possibility of the time at my disposal this morning to do more than intimate my own personal interpretation of what Christianity is. The philosophers and present day theological intellects and master minds of theology are still arguing among themselves what Christianity is! In our city today, and lecturing here for a period of two or three weeks, is one of the great theologians of our time, Dr. Paul Tillich. I have had the opportunity of hearing Dr. Tillich, the distinguished and internationally known theologian, who is lecturing at present at the University of Chicago, and of reading his books. The probabilities are that his theological thinking is influencing more young men in the theological seminaries of the world than any other single mind! Men like the great Rheinhold Niebuhr, men on both sides of the Atlantic, masterly men, are trying to answer the question. The scientists, because of the unprecedented development of space, and man's effort to penetrate sidereal space (which he is successfully doing) are compelling a complete change of emphasis in the theological world! No longer are we an earth-centered cosmos! No longer is this earth the center of the universe! Consequently, any theological thinking which was limited by the areas of the physically known in the experiences of the thinker is no longer tenable. The mind of man must keep time and keep pace with the unfoldment of the cosmos, and to think of Christianity in terms of anthropomorphic concepts is to think of Christianity in terms of its man-made origins.

Now we have come to the greatest challenge that the mind of man has ever faced: how to fit in the new concepts of science, space, distance, conquest, with the fundamental principles enunciated by the Galilean so long ago! The greatest challenge before Christianity today is the challenge of "catching up" with science! Science is compelling a complete reorientation of every basic philosophy identified as Christian! Therefore, when we ask the question today WHAT IS CHRISTIANITY?, perhaps it is better for a moment or two, from my point of view, to say what Christianity is not! And it is easier, I think, to say what Christianity is not than to say what Christianity is!

Christianity, to me, is not a church —any church. I find no evidence whatever in sacred writ that Jesus ever intended to found a church; that He was ever interested in projecting His philosophy and spiritual sensitivity into any form of external organization! That was entirely the technique of the Apostle Paul! And in a very true historical sense we can say that Paul was the Founder of Christianity and not Jesus! It was Paul who organized Christianity and not the Master! And there wasn't anything that even approximates the modern Christianity

until the Fourth Century, more than three hundred years after Jesus had died! At the beginning of the Council of Nicea in 353 A.D., we find the beginning of institutionalized Christianity. Jesus knew nothing about it! He had no concept that His crystallization of faith in God and man should finally result in competitive ecclesiastical organizations, or that the world of Christianity would be divided into the tragedy of four hundred different kinds of Protestant Churches, fourteen different kinds of Catholic Churches, with a sprinkling of "fringe" creeds and faiths and beliefs scattered down through the years!

I hope I will not be misunderstood, but I am under the compulsion of stating only my own conviction and I'm quite sure that even those who would most vitally disagree with me cannot help but respect that attitude. I think if Jesus, this simple, lovely heart, were to come back today and walk down the aisle of some of our great, majestic and imposing churches and witness some of the spectacular ceremonies of Christianity, with the jewels and the silken garments, with all of the association and attachment that goes with the impressiveness of the spectacular, if Jesus were to come back today and attend some of these great spectacular evidences of ecclesiastical strength and power, I think He would say: "What is this all about? What is this all about? This pageantry, this wealth, these crosses of mine that are "so high they part the stars?" One church in our own city boasts of the fact, and puts it on its advertisement: "The highest cross in the City of Chicago!" I don't think that's a compliment—for the Cross of this man dragged in the dirt! The Cross of this man, Jesus, was so lowly and so heavy that He couldn't carry it Himself, and out from the mob that was following Him to the mountain they helped Him carry His Cross!

Ladies and gentlemen, the power of Christianity and the force of Christianity, to me, is when the principles of Christ are applied to the areas where men live! This great hearted, kindly, simple carpenter's Son wouldn't know what you were talking about if He listened to an argument in the churches about the difference between "consubstantiation" and "transubstantiation"! Do you know the difference? I question whether there are very many in the congregation or who are listening (except those who are trained in the niceties and the distinctions of theological thought) who could tell the difference! And yet, that difference between "consubstantiation" and "transubstantiation" has split the Christian Church wide open for centuries! And on one side and on the other intellectual disagreements go on and controversies continue about something that I don't think the Master would know anything about and, furthermore, about which I don't think He would care. I don't think He would care!

WHAT IS CHRISTIANITY in this age? Christianity has a great uniqueness among all the religions that have arisen in the hearts of men—a great uniqueness—and that uniqueness is frequently forgotten: in all the other great religions of the world it was man seeking God; Christianity at its highest is God seeking man! That's its distinction: that there is a great operating, directed, creative, overpowering imperative in life that is constantly wooing man, that is saying to man: "Don't do that! Don't scar your soul with that! Don't be foolish!"; that is constantly pressing against the sensitive plate of the human heart and saying: "Don't! Don't! I'm wooing you, wooing you

into the highest and the best and the most beautiful! Don't be satisfied with barnyard morality! Don't be satisfied with the stupidity that there is a permanent enjoyment in sin!" Christianity presents God wooing man! That's its genius! That isn't true of Buddhism; it isn't true of Mohammedanism; it isn't true of Shintoism; it isn't true of Taoism, it isn't true of any religion the world has ever known, and the uniqueness of that appeal is found in the personality of this Galilean! That's the heart of it!

There are attitudes of worship that some people demand in which others find no compensation at all: some love form, order, pageantry—all of it goes with the symbolism and the mysticism of Christianity! I grant all that, and I would be the very last to take from anyone's heart the compensation that comes from that type of worship! I would never do that, nor would I be guilty of it! But in this world Christianity is a minority religion; compared with the combined religions of the earth it is a very great minority religion—and when you believe as I do, that it is the ethics of Jesus and the sacrifices of Jesus and the spirit of Jesus which have magnetized all humanity with goodness; that is, the chief quality of Christianity is the spiritual emanation that grows out of the personality of the Galilean! It's not in form; it's not in creed; it's not in ceremony; it's not in ritual—these things all become sounding brass and tinkling cymbals if they cannot, and do not, apply to the life of man the redemptive philosophy and love of the Galilean, a love that is bigger than any church; that is more expansive than any creed!

No creed ever written is sufficiently inclusive to contain all the truth! Show me a creed in this hour when a universe is being born, that has all the truth! They're non-existent—in this hour! The passing of the old Newtonian physics has introduced values into the structure of society and the universe that the theologians of the Twelfth and Thirteenth Centuries never even dreamed were in existence! Therefore, nothing can be validated now merely because it is old! Merely because a thing has worked is no longer any evidence that it always will work! We're in a new kind of a universe now, a new kind of a world, and the uniqueness of this Christianity in this modern world, to me, is to be found in a fundamental truth: that it is the only one of the religions of the world, which I know anything about, that's trying to woo the heart of man into dignity and greatness! That is why it has been the handmaiden of peace and freedom! That explains the Christianity of the founding fathers of freedom in the world; that, and that alone!

Christianity is the only religion that I know of—the only one—that loved man so much that the Galilean peasant was willing to die for man! Buddha didn't do that! Mohammed didn't do that! None of the religions of the world contained that element! Only the Galilean loved humanity so deeply, so completely, so sympathetically that He said: "I'll die for you!"—and He did! That is the heart and the soul of Christianity, to me! . . . And now, spirit of the Galilean, take possession of our hearts! May every creed and every faith and every church find its way through to the essentials and the basic elements of Thy divine and perfect love! And then, oh gentle Galilean, Thou shalt have conquered the world!

BOOK CHATS

THE sixth of March is the publishing date of *April Harvest* by Lillian Budd, published by Duell, Sloan and Pearce. Those who read her *April Snow* will want to read this, her latest novel. The author's life-experiences and her ancestry have equipped her to write this book. Perhaps I should say "her interest in her ancestry and the country of her ancestors" has equipped her, added to a natural talent and skill in writing, plus a true love for America. Very few could bring one as close to the atmosphere and culture and loving nature of Farmor (pronounced Farmoor), Sigrid of Norden. Having read the book I feel that I have been to Göteborg; that I have spent some time in the sweet and rich old country home. Every time I meet a cultured Scandinavian person I know that the home and family of Sigrid Petersson and her second husband, Johann Sandell, will rise before me in my mind's eye. There will be others I shall meet who will remind me of young Sigrid's father, Carl Christiansson, and because I have read this book I shall have greater understanding for them; and for all the people from foreign lands who come to seek greater opportunities and perhaps to know freedom from tyranny.

There is an April harvest for two women in this latest book by Lillian Budd. One is for the young American-born Sigrid and the other is for her Farmor—her grandmother—her father's mother back in Sweden.

April Harvest is filled with a vast tenderness—a tenderness of feeling for America and for Sweden. The author builds a beautiful character in the young Sigrid and shows us the full harvest of character in the grandmother. To me, the most beautiful part of the story was young Sigrid's month at Norden, near Göteborg, Sweden, where one felt the beauty of the loyal family of Johann and Farmor (literally "father's mother,") grandmother Sigrid. One feels as a personal blessing upon them, the cultured gentleness of this great and fine family.

The young American Sigrid does not meet her Farmor until after her father's death, and then only through correspondence, but there is, almost immediately, a great bond of understanding and love between them, and later, when young Sigrid finally does take a month's vacation in Sweden, as Farmor awaits the arrival of the rowboat which is to bring Sigrid across the water from Göteborg, her unspoken thought is "Oh, may my granddaughter be kind!" And truly, kindness rules throughout this book, and true brotherhood. It might well have been written as a blessing for Brotherhood Week. One cannot read it without experiencing a greater understanding of what brotherly love and kindness in life mean.

There are many immigrants from foreign lands who live along Calico Row, as Sigrid's neighborhood in Chicago is called. A little group of them are bound together throughout the book and the central light of their group is Sigrid, who, at the opening of the book has just lost her father, the mother having passed on some time previously. Very shortly, because of the Eastland disaster (the book is written around the period from 1900 to 1926), Sigrid is found mothering little

Michael, a neighbor's little boy. Sigrid, who has so much to meet early in life, being orphaned, her father not a good provider, with a mortgaged home to pay for, meets one problem after another. Her sturdiness of character is shown as she faces up to every problem —never shirking a responsibility for the easier way out. She battles for her health, for her home, and is ever thoughtful of the kind neighbors besides.

Lillian Budd depicts much of the early nineteen hundreds—our fight against TB is brought in through Sigrid's struggle to overcome it—there is the tragedy of the Eastland disaster —the first World War is touched on—one of Sigrid's suitors leaves for the front, and though she had planned to marry him just before he left, she realizes his lack of character at the last minute and in an outburst of temper sends him from her. When he returns from the war some of the results and effects of the experience are brought out, and many of the friendly little group on Calico Row try to help in his rehabilitation, and succeed.

Many conversations are brought about in which right attitudes of some immigrants are expressed and wrong ones high-lighted in others. I sometimes wondered if these were brought in too noticeably, yet I appreciated them all.

But I do believe the most beautifully and artistically wrought part of the book is the picturing of the lovely family at Norden. Lillian Budd's artistry with word-pictures is here evidenced as truly as if she were an artist with brush, oils and canvas, or a weaver of exquisite tapestry. The picture here is one done by a true artist, with great skill.

I can think of no finer gift from a mother to her 'teen-age daughter than *April Harvest* by Lillian Budd.

There is a feeling of the patient working out of problems throughout the book. In young Sigrid's own harvest, I recalled a verse from the Bible once quoted me: "I will overturn, overturn, overturn . . . until he come whose right it is."

Youth in this age is so impatient. In *April Harvest* "patience had her perfect work," and the story weaves interestingly, skillfully and lovingly. Even Nico "whose right it was" waited until Sigrid won her coveted degree. Then they built the home together—a replica of the lovely old home in Norden, Sweden.

* * *

W. W. Norton & Company has published a book called *Wisdom*. This is a book of conversations with the elder wise men of our day, edited and with an introduction by James Nelson. These conversations were recorded on film as part of the continuing NBC television series "Wisdom." We are put in conversation with twenty-four of the great men and women of our day. Poets and philosophers, scientists and statesmen, artists and industrialists, sit down with us and tell us in their own words what life has meant to them, what has inspired them and what guidance they have to offer.

Sean O'Casey, Pablo Casals, David Ben-Gurion, Ernest Jones, Bertrand Russell, Robert Frost, Arnold Toynbee, Louis Finkelstein, Jawaharlal Nehru, Wanda Landowska, Frank Lloyd Wright, Herbert Hoover, Edward Steichen, Marcel Duchamp, Eamon DeValera, Alfred P. Sloan, Jr., Osbert Sitwell, Paul Tillich, Carl Sandburg, John Hall Wheelock, Vannevar Bush, Jacques Lipchitz, Walter Gropius and Igor Stravinsky are the twenty-four distinguished personalities.

Lord Russell, the author of more

than seventy books and pamphlets, sits down with Romney Wheeler, in England, for an interview. It was in 1950 and Romney Wheeler was then head of NBC's London news bureau. Lord Russell is asked, as he approaches his eightieth birthday, what he thinks he has learned and what he thinks he will never learn as a philosopher.

There is a fascinating interview, held in 1954, when Edward Steichen, at that time 78 years old, was preparing his now celebrated exhibition, "The Family of Man." His interviewer in the museum was his young friend and fellow photographer, Wayne Miller.

Toward the end of the interview Steichen stated: "Of course we must always keep in mind that it isn't just simply war that carries us along with the negative aspect. There is the ever-prevalent element of bigotry, and the snarl of intolerance, the hate and fear that are being generated all over the world. We must oppose those things. We must use the new accents to bring out the beauty of the positive side of life.

"The boy and girl going hand in hand through a meadow; the mother washing her baby; the sweet simple things in life. We have almost lost track of them. On the one side, we overintellectualize everything; on the other, we are overmechanized. We can understand the danger of the atomic bomb, but the danger of our misunderstanding the meaning of life is much more serious.

"In the pile of things we have gathered here, and which are going up on the walls in the museum, there is the story of what Beethoven referred to as 'the goodness of man.' He said that if it doesn't exist, he would have nothing to believe in.

"And let's add to that the oneness, the thing which makes us all alike; another word for it is brotherhood—a word that like so many others has become meaningless. We must give it a new meaning, and that meaning is really oneness. From day to day we are brought face to face with the differences in life. Of course, those differences are there. They are differences of race; they are differences of creed; they are differences of nation. But you measure up those differences against the things that we are alike in. That we must make our prevailing theme. We can't overlook the differences, but unless we arrange these pictures so that they stress the alikeness—the similarity—we have lost out. We are not as alike in everything as we are in such direct things as birth and death. But there is also love. That is the same all over the world. . . . Unless we have the element of love dominating this entire exhibition—and our lives—we better take it down before we put it up."

The *RADIO* MAIL BAG

By ETHEL WELLS SMALLEY

A LITTLE while ago Mr. Reuben E. Hedlund, the General Manager of Tire Dealers, Inc., of Chicago, sent to Dr. Bradley this letter:

Re: The Coming Generations

Occasionally my bulletins and columns cover subjects not directly connected with our industry. We all have youngsters—children or grandchildren—and I thought the following, sent by my son, from New Haven, to his sister Karen on her 10th birthday, has some serious thoughts and timely advice; and I would like to share it with you in this day and age of everyday tensions, even though his letter is very personal.

Sincerely,
Rube Hedlund.

YALE UNIVERSITY

Dear Squirt:

Today you are ten years old. What a good thing is that! This letter from your old brother is to help you sit down, all by yourself somewhere, and ask what does it mean to be ten?

Well, it means a lot of things. For instance, it marks just the beginning of the long and arduous change from the child-Karen to the woman-Karen. This is very important. And by and large it should be fun.

As most children, you are probably eager for the years to pass. The world ahead of you promises a great deal of excitement and new, wonderful things: like high-heels, real dates, good books, and being able more often to do what you want to—and even some day being able to beat your brother in gin-rummy. But like high-heels, the years ahead will be fun only if you know how to wear them. But all of this will come in time, and you must not be too impatient. Enjoy the present years and make the best use of them, for once gone they can never be recaptured—only remembered. Now you should be building memories—pleasant ones.

Being ten, which you know is quite different from being nine, it might be fun to list what you have learned and perhaps allow your brother who is two and twenty to let you in on what you have yet to learn.

For one thing, you have learned to read. This is very important, for reading is the key to the doors of knowledge. As you begin using the key, you will find that as each door is unlocked, others appear, beckoning you to discover the wonders that lie ahead. You must open as many of these doors as you can; so doing your life will become fuller and more significant, and most important—more interesting. Never let the key get rusty; use it and use it well.

You have learned about other people: some are old, some young; some tall, some fat; some funny-looking, some handsome (?) like your brother! The thing that you have learned in this regard is that all people are different. How boring it would be if they were not. It would be like seeing the same movie a thousand times. Uggh!

You have learned to like people who are different from yourself. Your

brother is older, bigger and not at all interested in watching *Zorro,* but you like him. At least as much as it is possible to like a heffalump. You like boys, and boys are certainly different from girls. As you grow older you will appreciate this difference more and more. And you have noticed that your friends are different from each other, and you like them for their difference. Barbara and Ellen are not at all alike, and yet you want to be friends with both.

Therefore, you can see that just because people are different is no reason to say "I do not like them" before you know them, or to say "I do not like them because they are different." As your brother has said, even if the difference is in the fact that they are Protestant or Jewish, white or colored, they are people who deserve the chance of winning your friendship. Wouldn't it be terrible if Mother all of a sudden made up her mind that she didn't like people whose hair was getting a little thin or if Dad all of a sudden decided that he couldn't stand people from Georgia. Well, where would you be?

You have also learned about God and about the kind of life that He wants you to lead. This is very, very important, because it provides you with a guide for living. You know that sometimes you can do naughty things, and Dad won't do anything about it, but God knows, and even if He forgives, He is not pleased. If you want to please God, and I am sure that you do, you have to live in a certain way, a way that is good. That is perhaps why knowledge of God is important.

You have learned to turn on the television. You must also learn when to turn it off. That will come.

That's a pretty good start for a ten-year-old. Now in the ensuing years, you may find out that as you learn more, you feel as though you know less. That is because you find out how much you do not know. And if you find that you are not satisfied in just knowing that there are other things to learn, then you will be on your way to becoming an educated, intellectual person. It is not enough to be merely intelligent. That would be like having a record player, but not having any records.

So on this tenth anniversary of your joining the Hedlund family, perhaps I can give you just one tip. I've formulated a guide, which if you are not too lazy to use, will come in handy if you want to make the most of the education that you will be provided. When you learn something, for instance that the earth revolves around the sun, you must ask, "How do you know that is true?" *and* "Why is it true?" And when someone says something is good or bad, best or worst, you must ask "why?" and not stop asking until you are satisfied that what they say is true. You are a little young for this kind of advice, and it will be quite a while before you can use it, for you must first learn before you can question, but keep it in mind. And keep this also in mind—that truth is more difficult to obtain than happiness, but the rewards are greater.

I hope that you have understood much of this and will realize that it is offered with all the love and best wishes that your brother can express. May the next ten years be as pleasing to your family as the last have been. We are very glad that you are one of us.

Your loving brother,
Reuben.

What a lovely letter for a brother to write to his sister! I am sure that Karen is very proud of her brother, Reuben. I hope she keeps this letter and reads it again on every birthday—especially on her 22nd, when she will be at the age of her brother at the time he wrote it.

At a time when *all* young people are not appreciated, we felt that our readers should have the opportunity of reading this letter over Karen's shoulder. We hope Karen doesn't mind.

* * *

The people who influence our lives are so important to us. Not long ago Dr. Bradley received a letter from Hill Lakin, Editor of the Blue Island Sun-Standard, in which Mr. Lakin said:

"Your talks are always a source of inspiration. I heard the first when I was a senior at West Des Moines High School in 1922. Your subject was 'Life Was Made for Victory—Never Defeat!' I wrote that message on a piece of cardboard and kept it around my desk for years."

* * *

Dear Dr. Bradley:

Once again I had the privilege of hearing your message on "Culture" at the Library. Really, you have enriched my life over a period of many years. It was in the year 1923 when I first heard your message of human interest. Then when the church doors were open and the Sunday services were a tonic to me and my Chicago neighbors—you never faltered, but so consistently have carried on!

Today in your church and elsewhere, you are a real part of our Chicago, which makes me more proud than otherwise to have been reared and born here.

Dr. Bradley, I have your early lectures in part, and as I compare them, really they are the essence of true "culture." How good to have you in our world today. Your influence has made life worthwhile for too many to number. Often I wonder what Chicago would have been without you, and your human-interest lectures—sharing your thoughts with the "masses."

Your first book, "Courage for Today," has always been a part of our conversation, at least in substance....

How good to have been born in your era! Thank you sincerely, and may you and your loved ones enjoy the "fruits of your labor."

Sincerely,
Mrs. M. DeMann.

* * *

Mr. B. O. Jones was the first chairman of the "Sunshine Committee" of Rotary, which handled the charitable activities. The following letter is from his widow:

Dear Dr. Bradley:

I would like to join your church with your Easter class. Since the days when you preached in the old theatre I have listened to you most of the time, either at home or by radio.

In later years it was our custom to listen at home together; but since the death of my dear husband (Mr. B. O. Jones), I have become a house-bound invalid, making my home in Anderson Rest Home, at Footville, Wisconsin, just ten miles west of Janesville, Wisconsin (the town where I was born 85 years ago).

You know of our lives together, our work among Crippled Children, Rotary, and many other organizations, helping those in need of our help. Goodfellow work is another item where B. O. gave much of himself, even unto the end.

Thank you for the friendly tribute you and Phil paid him: "Outside of my family and home, this has been my life," he once said.

Your beautiful tribute at his funeral service will long be remembered by all who heard it.

With kindest personal regards, I am
Sincerely,
Grace B. Jones (Mrs. Byron O.)

* * *

KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS

JANUARY

2—Cut records. WCFL.
3—Funeral.
4—Sermon. Peoples Church, a.m. WLS.
Sermon, Peoples Church, p.m.
Vesper Broadcast, WCFL.
FM Broadcast, WSEL.
5—Working in Study.
6—Luncheon, Chicago Drama League, Guild Hall. Peter Ustinov and casts of "My Fair Lady" and "Romanoff and Juliet."
Hospital sick calls.
Address. Congregation Ezras Israel Men's Club.
7—Funeral.
Opening Book Lecture. Peoples Church.
8—Funeral.
Opening Lecture, Chicago Public Library.
9—Worked in Study.
Wedding.
10—Wedding.
11—Sermon. Peoples Church, a.m. WLS.
Sermon. Peoples Church, p.m.
Vesper Broadcast, WCFL.
FM Broadcast, WSEL.
12—Funeral.
Board Meeting. Chicago Public Library.
13—Address. Hotel Sherman. 80th birthday, Melvin Jones, Founder of Lions.
Address. Channel 11 WTTW, Birthday of Dr. Albert Schweitzer. Participants: Adlai Stevenson, Norman Cousins, Percival Brundage. Dr. Herbert M. Phillips, presiding.
14—Two Funerals.
Book Lecture. Peoples Church.
15—Address. Chicago Public Library.
Funeral.
Banquet Address. Friends of Literature. Art Institute.
16—WJJD Conference.
17—Address. Annual Reception to Founder Members. IWLA Hdqtrs. Glenview, Ill.
Two weddings.
Reception and acceptance of scroll awarded for work in Uptown Chicago Boys Club. Scroll presented by actress Constance Bennett.
Address. 25th Anniversary of Knute Hansen, as Director of Svithiod Singing Club.
18—Sermon. Peoples Church, a.m. WLS.
Sermon. Peoples Church, p.m.
Vesper Broadcast, WCFL.
FM Broadcast, WSEL.
19—Conference Luncheon, Fritzel's.
20—Funeral, St. Charles, Ill.
Address. Lake Shore Club, Chicago Residential Hotel Managers.
21—Address. Friends of Austria, Blackstone Hotel. Award Luncheon, honoring Wm. A. Saltiel.
Book Lecture. Peoples Church.
22—Breakfast Club.
Address. Chicago Public Library.
Luncheon with Dr. Herbert M. Phillips, author of "Safari of Discovery."
23—Guest of Don McNeil's Breakfast Club, ABC network.
Address. Tinley Park Library Assoc. Central School, Tinley Pk.
25—Sermon. Peoples Church, a.m. WLS.
Sermon. Peoples Church, p.m.
Vesper Broadcast, WCFL.
FM Broadcast, WSEL.
26—Library Board Meeting.
Dinner with Wm. A. Saltiel and to Orchestra Hall, Vienna Choir.
27—Hotel Sherman. Planning meeting for Jewish Natl. Fund dinner to honor Judge A. L. Marovitz.
28—Book Lecture. Peoples Church.
29—Lecture. Chicago Public Library.
30—Dr. Paul Tillich, Univ. of Chicago.
Met with Chicago Businessmen's Orchestra.
Cut records, WCFL.
Round Table Dinner.

FUNERALS

3—Mrs. Emma Mucher
7—Frank N. Kreissl
8—Dora Wolf
12—Raymond Kolar
14—Margaret I. Fuller
Eva Della Bentley
15—Mrs. Cathelene Motzer
20—Col. Edward J. Baker

WEDDINGS

9—Hannah Nathan and Emrey R. Hurley
10—Irene Rosander and Owen P. Thompson
17—Betty Roth and Robert Yesia
Dorothy Buell and Ross Kraut

CHRISTENINGS

4—Michel Lyday, son of Mr. and Mrs. Kenneth Lyday
Lisa Ellen Leschuck, daughter of Mr. and Mrs. Paul Leschuck
18—April Jane Easterday, daughter of Mr. and Mrs. Albert Easterday
25—Glen Edward Miller, son of Mr. and Mrs. Earl N. Miller

A friendly hint from a neighbor

A recent nationwide study conducted by the Central Automobile Safety Committee of Kemper Insurance revealed that seven out of ten persons killed or injured in traffic accidents are innocent victims of law-violating drivers.

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Sunday evening service (November to Easter) ..... 7:00 p.m.

Junior Church—Parents are invited to accompany their children. ..... 9:30 a.m.

Choir rehearsals every Sunday. New members welcomed ..... 9:30 a.m.

Wednesday evening Book Reviews (January and February) ..... 8:00 p.m.

Wednesday Evening Series by Rev. Kraft, "Dramatic Portraits of the Master" February 25th, March 4, 11, 18 and 25 ..... 8:00 p.m.

Uptown Temple Club (single adults) 1st and 3rd Sundays, Anderson Hall. ..... 5:00 p.m.

Woman's Club, Tuesday, Mar. 10, 11 a.m., Business Meeting; 12:30 p.m. Luncheon, program:—Donald Hakanson, who has a Bachelor's Degree in Art, after a one-year-long hiking trip around the world, shows Kodachrome slides of that adventure. His "Far East Impressions" depicts sights off the beaten path between Japan and Egypt—art treasures, aspects of life and landscape rarely seen. A fascinating program ..... 11:00 a.m. to 1:30 p.m.

Professional and Business Woman's Club, Sunday, March 8: Belmont National Bank presents "Walt Disney Studios, Behind the Scenes," and "A World Is Born," colored movies. Guest artist, Miss Madeline Jacobsen ..... 4:00 p.m.

Men's Club, Tuesday, March 24, Open Meeting. Abdul Hasan, Director, Arab Information Center, speaking on "Arab Nationalism" ..... 8:00 p.m.

The Uptown Players, J. Bradley-Griffin, Founder-Director, *In Memoriam.*

Senior Girl Scout Troop No. 97, Tuesdays at 4249 Greenview Ave..... 7:00 p.m.

Intermediate Girl Scout Troop No. 187, every Thursday, Anderson Hall..... 7:00 p.m.

Intermediate Girl Scout Troop No. 860, every Thursday, Anderson Hall..... 3:30 p.m.

Brownie Scout Troop No. 630, every Thursday, Bradley Hall..... 3:30 p.m.

Dr. Bradley's Broadcasting Schedule
Every Sunday

WLS—Morning Church Sermon Broadcast direct from church pulpit..... 11:00 a.m.

WCFL—Dr. Bradley's Vesper Broadcast..... 5:45 p.m.

WSEL (FM)—Rebroadcast of Morning Sermon..... 9:30 p.m.

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A PUBLIC EXPRESSION OF GRATITUDE TO OUR PART-TIME CO-SPONSOR

Mr. G. Koomans, of Griffith, Indiana, in commenting on the assistance which Magikist Company, of Chicago, is lending to the broadcasting of the services of the Peoples Church over station WLS, had this to say in a letter which we published in our January issue:

"Many times I have asked how some stories of crime, filth and sex could find a sponsor or have listeners. I think it is a good sign that at least one company has enough faith in the decency of the American people to sponsor a program dedicated to humanitarian principles and spiritual progress. Yes, I believe it is wonderful."

Magikist Company is carrying two-thirds of the financial burden of the Sunday broadcast over WLS at 11 a.m. every Sunday. Not only do I, as pastor of the Peoples Church, deeply appreciate this courtesy and encouragement to us, but every one of our members is grateful to the Magikist Company.

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